TIMES AND SEASONS.

"Truth will prevail."

Vol. IV. No. 11.] CITY OF NAUVOO, ILL. APRIL 15, 1843. [Whole No. 71

PROSPECTUS

OF A

WEEKLY NEWSPAPER,

CALLED

THE NAUVOO NEIGHBOR.

We feel pleasure in announcing to our readers and to the public generally, that we have determined to enlarge the Wasp to double its size; as soon as the present volume shall be completed, which will be on the 26th of April.

It made its appearance in the world near twelve months ago; small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it would not survive the sickly season. Many of its elder brethren who thought that they had attained to the size of manhood sneered contemptuously at the idea of their smaller, and younger brother taking the field, and like David's brethren they thought that he was but a stripling, and that he would certainly fall by the hand of some of the great Goliah's; but on the contrary while some of advanced years, noble mein, and possessing a more formidable appearance have given up the ghost, the little Wasp has held on the even tenor of his way the untiring, unflinching supporter of integrity, righteousness and truth; neither courting the smiles, nor fearing the frowns of political demagogues, angry partizans, nor fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large, and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birth day to put him on a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren; and as he has acted the part of a good samaritan, we propose giving him a new name.—Therefore his name shall no longer be called THE WASP, but the NEIGHBOR.

The "*Nauvoo Neighbor*" will be published on a large imperial sheet, got up in good style, and with care, and taste. It will be edited by JOHN TAYLOR, and will be devoted to the dissemination of useful knowledge of every description;—The Arts, Science, Religion, Literature, Agriculture, Manufactures, Trade, Commerce and the general news of the day.

We propose publishing from the best authorities a Bank Note Table corrected weekly; and also a list of the prices current, in the principle Eastern and Western cities, as well as in our own city,

We shall publish a weekly record of deaths in our city, and all ordinances passed by the City Council; the proceedings of Courts Martial, Military Parades, the principal transactions of the Mayor's and the Municipal Court, and every thing of interest that transpires in, and about our city.

Articles on agriculture will be furnished from the best sources, which will make the *Neighbor* a welcome visitor to our farmers and gardeners.

Concerning Politics we shall not be silent; but reserve to ourselves the right of judging of all measures, parties, and men; and without respect to party, award to all individuals of whom we may have occasion to speak, the true reward of merit or demerit, without prejudice or restraint.

We have sent to Europe to effect an exchange with some of the principal newspapers, in London, Edinburg, Dublin, and Liverpool, from which we shall be able to

furnish to our European friends, as well as American, news that will be interesting, And as we do now exchange with most of the principal papers in the United States, both east, west, north and south, we flatter ourselves, that with the facilities of obtaining information that we possess, and a little care and attention on our part, that the "Nauvoo Neighbor," will be second to none in the west.

The "Neighbor" will be published every Wednesday, by TAYLOR & WOODRUFF, at the corner of Water and Bain streets, Nauvoo, Hancock County, Ill. and its price will be two dollars payable in all cases in advance. Any person procuring five new subscribers and forwarding us ten dollars current money, shall be entitled to one volume gratis.

It must be obvious to all business men, that from the character of the Nauvoo Neighbor, and on account of its extensive circulation, it will afford a first rate medium of advertizing. ADVERTISEMENTS conspicuously inserted on reasonable terms.

Correspondence.

TO THE PUBLISHERS OF THE TIMES AND SEASONS.

ILLINOIS TOWN, March 19th, 1843.

Dear Brethren:—A multiplicity of cares and duties since my arrival from England, have for some time prevented me from making any report for the press; but being now confined for a few days to my boarding-house by the icy chains of our long winter, and by other circumstances, I take this opportunity to communicate a few things, which I hope will prove acceptable to your readers.

I took leave of the place now called "*Nauvoo*," about the last of August, 1839, on my way to England. There was then no town or village of any note in that place, and with the exception of a few farm houses and a few log cabins, the saints were generally dwelling in tents, or in the open air, with naught but eternity for their covering, being "destitute, afflicted, and tormented." They had "fallen among thieves, had been robbed, plundered, and driven and left by the way side, half dead."

Under these circumstances, having no place to put my family, I took them with me. We journeyed about six hundred miles by land, in a carriage, and arrived at Detroit. We then took water down the lakes, down the canal, and down the Hudson river, and arrived at N. York late in Autumn, where, being kindly received by the saints we determined to winter.

During the winter I visited Philadelphia several times, Boston once, and the city of Washington once; and several other places both in town and country, preaching the gospel to thousands and tens of thousands, many of whom received the word gladly and were baptized. I also published the truth extensively from the "press," a good work was done in New York, and in all the region round. The saints were strengthened, and sinners brought to repentance. Many brethren of the twelve, and others were co-workers in this glorious mission.—On the ninth of March, 1840, myself and a number of others sailed for England. We had a tedious voyage and suffered much. On our arrival we found the whole church in that country consisted of less than two thousand members. These were mostly firm and zealous and full of love, and good will, but for want of experience, they were ignorant in many points, and needed much instruction. A general conference was called and various regulations were entered into for the furtherance of the work.—Among other things I was appointed to edit and publish a periodical to be called the "Millenial Star," and to superintend the publishing department in general, in connection with others of the twelve. These duties were immediately entered upon with the utmost diligence and perseverance. We soon commenced the peridical to the number of 2500 copies monthly.—We also compiled and published 3000 copies of a hymn book, partly original and partly selected. This work was in the hands of the saints in about three months. In a short period, four or five thousand copies of an English edition of the Book of Mormon were printed, bound, and ready for sale. We also published three thousand copies of Elder Hyde's celebrated "Timely Warning," ten thousand copies of an address to the people of England; most of which were distributed gratis among the people. Numerous other tracts were also published in defence of the truth, and in reply to some few of the numerous attacks of our enemies. This work, together with ministering the word, ordaining elders, and the care of the churches, it will readily be perceived kept us all very busy for many months. In the mean time, the church had increased to many thousands, and the standard of truth had been raised in nearly all the principal towns of England and Scotland. London, Glasgow, Edinburg, Birmingham, Bristol, Cheltenham, Manchester, Liverpool, and numerous other towns of smaller note, together with various parts of the agricultural districts had heard the word, and had given rise to or-

ganized societies of the saints all in the short space of a few months: and the Lord confirmed the word with signs following.

In April 1841, the twelve (myself excepted) were called home to their families and to the bosom of the church in America. On their departure the publishing department was left solely to my management, under somewhat embarrassed circumstances, being indebted between one and two thousand dollars, and but a little prospect of an immediate demand for the works on hand. The presidency of the church, which had now become numerous, devolved also upon me to a much greater extent than before. Although I had still the assistance of elders Richards and Snow of America, who were mighty men of God, and a host of faithful and zealous fellow laborers of the English and Scotch.

By prudent management and diligence in business, and by the blessing of God, I was enabled to pay all their due, and to publish a second edition of the hymn book 1500 copies, an English edition of my Voice of Warning, consisting of 2500 copies; 3000 copies of a large tract entitled "Heaven on Earth;" 3000 copies of a large tract on the mission of elder Hyde to Jerusalem; 10,000 copies of a "letter to the Queen," and some other works, and to continue the monthly periodical. I was also enabled to subscribe near 500 dollars for the temple, and as much more for the Nauvoo House, as well as to support a numerous family, and to feed the hungry and clothe the naked, and aid the poor to emigrate, and the missionaries on their journeys, both by sea and land. In these things I have spent many thousand dollars, some on the worthy, who will thank God for deliverance, and some on the unworthy, who curse me, and lie about the saints as a reward for my kindness to them. In all these duties the cause of Zion and of the suffering poor, at home and abroad, has been near and dear to my heart, with an eye single to this, I have toiled by day, and studied and prayed upon my bed in the silent watches of the night.

In addition to all these duties I have visited most parts of England and Scotland, and fully preached the gospel in person in most of the principle towns. I have also assisted in establishing an emigration agency in Liverpool upon a *new and improved plan*, which in point of expense, comfort, order and convenience, is a matter of astonishment to the oldest business men in the place, and which already commands more trade and business between Liverpool and New Orleans than all the other offices in Liverpool put together; as it reduces the expense of provisions and passage near one half, and rather adding to the comforts of emigrants than diminishing ought from them. By this means some thousands of the saints and others have been enabled to emigrate at a saving of many thousand dollars. The entire expense of a passenger from Liverpool to Illinois, (1500 miles inland, including provisions, will not exceed 25 dollars) heretofore it would cost them fifty at least.

Having labored diligently as God gave me wisdom in all these things, till the autumn of 1842. My soul longed after my native land and my brethren and kindred in Zion to that degree that I could no longer bear the thought of staying away. My heart and soul was there, and oft in the night visions I was there shaking hands with my brethren, looking round on the buildings and improvements, joying in their joy, prospering in their prosperity, and selecting some "*lot of inheritance near*," where I might build and inhabit, and where myself and family and our brother pilgrims might rest our weary heads for a little season before we depart hence. I accordingly committed the presidency of the church, and the duties of publishing to elder Thomas Ward in connection with elders Snow and Clark, till further directions should be sent from Nauvoo; and the emigration agency to brother Clark, assisted for the time being, by brother A. Fielding, my former partner. I then took leave of the church and of the shores of Europe, amid the congratulations of a numerous circle of brethren and friends; many of whom accompanied us to the ship. I embarked on the Emerald with my family and about 250 souls, most of whom belonged to our society.

We sailed on the 29th of October, but were two weeks detained in sight of land, by a terrible gale, and head wind. After a long and tedious voyage of ten weeks, we all arrived safe in New Orleans. We then took the steamer "Goddess of Liberty" and most of the company landed safe in St. Louis, the fore part of January. But having a dislike to the out-laws who govern Missouri, I stopped with my family in Chester, Illinois: where we determined to winter.

The news of my arrival soon spread abroad, and I was warmly pressed to preach. I preached several times in that region, and baptized two young men, one of which had been a Campbellite.

After tarrying a month with my family, I purchased a horse and rode to Nauvoo; a distance of two hundred and forty miles. The people in many places would hardly let me pass without preaching to them, but I tore myself, as it were, from them, in my anxiety to see Nauvoo, and pursued my journey. On arriving at Nauvoo, I was extremely disappointed

I had been absent about three years and six months, during which, all the improvements had been made, and that by a people almost without means. Judge my feelings then, in riding through a regular town, for some three or four miles, with streets opened, lots fenced out and buildings almost innumerable; many of which were neatly built of frame or brick. I gazed, I wondered, I admired; I could hardly refrain from tears.

Lost in astonishment, I rode onward amid hundreds of people, passing in every direction, and made my way to the heart of the town, as yet unknowing and unknown. I had not as yet recognized a single face, nor had any one recognized me. I had searched out the cottage which my hands had once reared in the wilderness, the spring, the valley, the murmuring stream, where I had often toiled, or reposed in the cooling shade of the grove and quenched my thirst at nature's fountain, in by-gone years, when all was silent loneliness, no streets were opened, no gardens enclosed, no human habitation near, to disturb the quiet, or break upon the solitude of the wilderness. But O! how changed the scene! Even my cottage had been removed, to open one of the principle streets. Hills had been leveled, blocks, streets, houses, shops, gardens and enclosures were now extending in every direction; scarce a vestage remained by which I could realize that I had ever been there before. I could only recognize the place by observing the unchanging fountain, which flowed as free amid the works of art, as it had done in former times, amid the solitude of the wilderness.

After reviewing the city for some time as "*one unknown and yet well known*," I at length rode near the temple, caught a glimpse of its polished walls, of strength and beauty, in the distance, and then alighted at the door of my brother, William Pratt. I was soon happily encircled with fond friends, among which was my two brothers and their families, and my aged mother, as well as many of my old acquaintances of Europe and America. The joy of this scene I shall not attempt to describe, for none can understand it but those who have been long absent from friends and home, on some errand of mercy, and then retured to greet the former circle, endeared to them by many a tie. These understand it not by words, but by being made partakers thereof.

To make short my story, suffice it to say, that in company with my brothers, I visited from day to day, reviewing the city and its improvements, and seeing my old acquaintances, enjoying myself in a manner which would well reward me for years of toil and suffering.

Among other gratifications I had the pleasure of several interviews with our beloved prophet, who had lately been delivered from the rage of the heathen, the vain imagination of the people, and the council of rulers who had taken council together against the Lord, and against his anointed. During my long acquaintance with him, and in all circumstances, he has ever been cheerful, but I think he never has appeared more so than of late. He seems as animated, as happy, as boyant, and cheerful as a child; or as a youth just setting out in the morning of life, without a cloud to obscure the prospect of his brightest hopes. In his person one can hardly recognize a veteran soldier of the cross, who has stood for twenty years as a champion for the truth, like an oak amid the tempest, while storm after storm has beat around him; yet such is the fact. Joseph Smith, that seeming youth, that joyous happy young man, whose countenance seems lit up with the sparkling brilliancy of early manhood, and smooth and unruffled as the child who has never known the bitterness of human strife. That same Joseph Smith has for twenty years labored, toiled and suffered, as the unflinching champion of eternal truth, at the head of the brave few who have dared to follow, amid contending millions he has stood for the testimony of Jesus, as became a saint and prophet; amid the clash of arms and the din of war, he has stood as a champion of human rights; a patriot in the cause of his country; and when storm after storm of persecution has beat upon him, he has stood as a martyr, often almost overwhelmed with the wrath of man but struggling still, he has at length come off triumphant over all his foes, and now stands erect, in calm and peaceful majesty; and smiles o'er all the past, his mind reaching onward and contemplating the future with increasing courage, and redoubled hope. Such is Joseph Smith, the chosen of the Lord, and such the soul and heart revealed in his every feature.

As to myself I feel well satisfied, both with him and with the leaders of our society in general, in regard to the management of our affairs, both temporal and spiritual. I hope I may always be counted worthy of a place among them, and that my heart may be disposed to hearken to their council.

Nothing gives me more pain than to see some disposed to turn away from the faith, and others hardening their hearts in all manner of iniquity and wicked works; thus bringing a wound upon the cause which they once held dearer than life. O! my brethren, how can you escape the damnation of hell, if you still presist in sining against so great a light? Verily I say unto you, it will be more tolerable in

the day of judgement for sectarians, who die in ignorance, than for you. Repent ye then of your drunkenness, and of your cursing and blasphemy, and of your idleness, and filthiness and sloth, and of your lying, and cheating, and stealing, and extortion, and of all things wherein you take advantage of your neighbor, and cease from all your abominations, and begin to watch and to pray, and to meet with one another, and worship God in the spirit, as in former times, that you may be blessed and preserved, and be permitted to enjoy the kingdom of God.

Another source of grief is to see so many of our young people and others, who profess to gather with the people of God, so soon forget the object of the gathering; forsake the society of the saints, join with the world, and with all manner of rude company, and scatter as sheep without a shepherd, or as wild partridges from their nests. I greatly fear that the Lord will say to such, as he said to the Jews of old:—"*How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not.*"

For my part, I want to see a gathering in earnest. I want to see the saints expend the utmost of their means in employing the poor, and in 'building up, and polishing the corner stone of Zion.' To do this with full purpose of heart, and according to the council of his servants, serving God in righteousness, is *salvation;* to do it not, is *destruction;* and that more speedy and awful than many are aware of. If the saints would do this with all their might and means; Nauvoo, in one year would be the largest city in the west-in ten years the largest in America, and in fifteen years the largest in the world.

But to resume the subject of my journal, I would say that I am now here, opposite St. Louis, waiting for the ice to clear out of the river so that I can get my family to Nauvoo. I suppose there must be as many as one thousand emigrants at different points on this river, who will pour into Nauvoo as soon as the river opens. For my part, after a mission of three or four years, I feel as courageous in returning home, (not to rest) but to commence anew, to build and settle my family, as I did when first setting out in life. I feel to say like one of old, 'as to us, we will arise and build.' I would advise every one to freely spend their means in building good permanent improvements, such as completing the Temple and the Nauvoo House, and stores, and factories, and mills, and in short, every thing which will make business and employ the poor.

I purpose soon to communicate a piece for your paper on the subject of the gathering, and perhaps may write from time to time, on various other subjects. At present I must close, by subscribing myself your brother in Christ.

P. P. PRATT.

To the EDITOR of the TIMES & SEASONS.

Dear Sir,—I would not wish to intrude on your valuable space, but if you can find room for a short letter I would esteem it as a favor. I commenced giving an out-line of the church from the days of the apostles; but it swelled beyond my expectations, and I was obliged to leave it about the twelfth century: from which time to the reformation by Wickliff in 1360, it was one mass of ignorance and superstition.—For while the Waldenses stood aloof from the Church of Rome, they had fallen into the grossest darkness, and they hailed as brethren every one who protested against the pope no matter as to their religious opinions. A Rev. master of arts in Liverpool attempted to prove that the Church of England received their priesthood and authority from the Waldenses; but with all the art he was master of he failed, for it is notorious that the reformation in that church by Henry the Eight was not a reformation in either doctrine or dicipline but a transfer of the same power from the pope to the king, and what little reformation the church of England has experienced has been by peace-meal, for her ministers have been greedy dogs, and what the pope had instituted where money was to be received they have stuck to it like as many leeches, and sucked the very life's-blood from the people, and yet they are ashamed of, and cry mightily against purgatory, but are very careful as soon as they hear of a death in any part of England to apply for a *mortuary.* What is that for? *Why, to get the deceased out of purgatory!* This same M. A. of Liverpool is very boisterous against purgatory, but a firm believer in receiving the money. But to return more directly to the subject. We find Luther, and Melanchton busy in the 16th century endeavoring to throw some light around them and reform the morals of the people.—They drew an out-line of their doctrine and called a counsel.

But as it is with mankind that when once their minds are roused to a sense of their privileges, and elated with success, they run to the extremes; thus the absurdities of men laid foundations for churches, such for instance as the Ana-baptists, who took their rise about 1533, in Westphalia on the Netherlands. A furious rabble rose up pretending to have a commission from heaven, whose object was to overturn all civil institutions and establish a republic. They committed the most horrible excess. Their leaders were Mathias, a baker, and Beecold, a tailor. They contended for having all things com-

mon, a plurality of wives, and that magistrates were unnecessary, and for baptism by immersion, and as the subjects had been previously sprinkled they received the name of Ana-baptists. Boccold pretended to be a prophet, and marched through the streets naked, crying with a loud voice, That the kingdom of Zion was at hand. He had fourteen wives at one time, one of whom he beheaded with his own hands, because she was "getting weak in the faith."—He arrived at great power, but was finally taken prisoner, and after being exhibited through the cities of Germany, was conveyed to Munster and put to death in the most cruel manner; but his principles respecting baptism are still extant. These excesses caused much trouble to the mind of Luther, for all these were pointed out as his followers, but he and the Waldenses differed from them both as to the mode of baptism, and many other points of doctrine. But the grand link had been broken by which the church was connected, and they rapidly began to fill up the mystical number of 666.

The Antinomians, the Sacramentarians, Calvanists, &c. &c., soon sprung up and were equally persecuted in their turns by their elder sisters till they got some foot-hold. After the first reformers had fought the battle for private judgment and been successful, others arose amongst themselves who *thought* they saw some error; but, say they, no! it was not for you to think and sent them off to prison, thus poor Bunyan spent about twelve years in a prison because he thought for himself, but finally the dissenters from the reformed church, became so numerous that they succeeded in establishing private judgment when there immediately sprang up men making division after division or in other words men began business for themselves on every hand till the *one church* had become a thousand: and infidelity has spread throughout the land, and the body is nowhere to be found. For the church of God was overcome and scattered to the four winds like the wreck of a vessel in a mighty storm. And now there is a great commotion going on in the religious world as to the best means of getting back again into the arms of the old mother. It would have been very glaring to have gone back all at once, after so much abuse being heaped on the old lady, and therefore Mr. Pusey is sent forth as a pioneer to prepare the way, and as things were looking desperate, he takes a desperate stride of one half the distance to begin with, and so we have again nearly all the gaudy ceremonies and splendid exhibitions of idolatrous Rome, in full force in the Church of England, with penance, purgatory, extreme unction, transubstantiation, image worship, &c. &c. &c. The greatest anxiety is displayed to get all safely back again as soon as possible.

There is a general move in the sectarian world and they all seem to be looking for something; and like those of old to a man, almost, fighting against the truth: crying the Mormons ought to be exterminated because they believe in revelation. Now, which of these wise-acres can tell us without revelation which of all the sects are right—or the church of Christ? for we are informed that there are upwards of 540, and no man can surely be found foolish enough to say that they are all right; for their doctrines are diverse one from another, and none of them agree with the bible. I will venture to say (if the bible be true,) that they are all wrong. For I think I have shown in a previous letter, that before the twelfth century the whole christian world had either embraced Popery or Mahometanism, and the bible says no one can bring a clean thing out of an unclean.

But, sir, let them rage; they love darkness rather than light, because their deeds are evil; for they are not so foolish but they know that if the Lord should speak, he would disapprove of their doings, for there is no variableness nor shadow of turning with him—I, the Lord, change not,—and he tells us that Jerusalem was destroyed of old BECAUSE THEIR PRIESTS PREACHED FOR HIRE!!! And now they are so far sunk in infidelity as to hire themselves to preach for their hundreds and their thousands, and such is their heaven-daring assumption as to lean upon the Lord and say, is not God with us? My God! how long are these things to continue, and the people satisfied to have them so?

In hopes, sir, that the time is not far distant when the truth shall go forth, as the morning, to the ends of the earth and cause every honest heart to rejoice, I subscribe myself your affectionate brother in the new covenant,

JOHN GREENHOW.

To the EDITOR of the TIMES & SEASONS.

Nauvoo, April 17th, 1843.

Dear Sir,—Believing that a knowledge of the spread of truth will be interesting to you, as well as the numerous readers of your valuable periodical, I thought I would give you a short history of my labors and success the last six months.

I left Nauvoo Oct. 3, in company with Elder H. B. Owens. We travelled preaching by the way, shaping our course for the state of Michigan. We preached five times and baptized one in Kendall county Ill.; from thence we came to the village of Niles, state of Michigan. Here we separated taking different directions for Al-

bion, Calhoun county, where there is a small branch of the church.

I labored in Niles and the regions round about for two weeks to crowded congregations. Much prejudice gave way, and many appeared to receive the word with gladness. I then left for Albion where I labored three weeks. I then started back intending to go to Niles, but came as far as Comstock (a small town four miles east of Kalamazoo, the shire town of Kalamazoo co.,) where I learned that the notorious J. C. Bennett was lecturing in Kalamazoo. Some of the citizens of Comstock went to him and told him that a Mormon preacher was in Comstock. Oh, says he, he is one of Joe Smith's "destroying angels;" my life is not safe here, he has got five hundred out to kill me. And in his hurry to get away from the "destroying angel," he forgot to pay his tavern bill, and the poor Presbyterians for lighting and warming their house, as might be expected. They called him a notorious rascal and knave, not only for this circumstance, but from his own statements which were of such a nature that none could believe them but such as had an uncommon degree of credulity. The next day (being Sabbath) I preached in Comstock. They requested me to preach again, I did so. By this time I had invitations to preach in several places. I continued laboring in that section of country till March 7th, and baptized 24, and organized them into a branch of the Church of Jesus Christ of Latter Day Saints, which we called the Kalamazoo branch. The work is but just begun in that place. I left scores believing, and I never saw such calls for preaching as there is in all the western part of Michigan. I had more invitations than I could possibly fill, although the Priests used their utmost endeavors to stop the progress of the work yet it rolled forward with a steady pace being propelled by the mighty hand of the Great God, and the truth found its way home to the hearts of the honest, some of whom walked forward in obedience to its divine requirements.

I regret that circumstances were such that I had to leave so soon. I hope that some faithful elder will call on them, and continue the work. They will find the brethren hospitable and kind. Should the twelve remember them while on their mission to the east, they can enquire for Ezekiel Lee, or Lemuel Willard. Esq. or Jesse Earl, Comstock, Kallamazoo co. Mich.

I will now close by subscribing myself your friend and brother in the new and everlasting covenant.

E. M. WEBB.

Elder Amasa Bonney writes and says: I have been laboring this winter with brother Samuel Phelps, and have baptized seven and organized a branch of ten members in Carolin Tomkins county N. Y., and ordained one elder by the name of David Haskins, and request the Times and Seasons, which have been forwarded.

We have seen a letter written by brother E. Ward Pell, from which we glean the following:

"We have just commenced in New Haven Connecticut to preach the gospel in its fulness.—The branch now numbers twenty members in that city. I shall be absent a few days but shall return soon. New Haven is the emporium of Literature for the New England States, and therefore there ought to be some able elder sent out from Nauvoo to that place."

I am happy to learn that the work has commenced in New Haven Conn., I have felt anxious for a length of time that some faithful elder should assist both New Haven and Hartford.—What has increased my anxiety upon this subject is, that it has been visited the least of any state in New England by the traveling elders, and I feel desirous that those of my own native State as well as others, should be benefitted by the fulness of the gospel. Brother Pell will learn from the minutes of the elders conference in Nauvoo, printed in the 10th No. of the Times and Seasons, that Orson Spencer, Esq., is appointed to go to New Haven. Brother Spencer is fully competent to set forth the work before any people, and we trust and believe that he will be blest in his labors there. W.

SECOND EARTHQUAKE IN THE WEST INDIES.

We learn from Capt. Smith, of the schr. Francis Cannady, arrived this morning, that a second shock of an earthquake was experienced at the north part of Guadaloupe, on the 3d inst. At the time, the Captain of a vessel off the north point of the island stated that it shook his vessel with such severity, that it was with difficulty the crew could keep their feet. A dense cloud of smoke ascended from the vicinity of Bassaterre, and serious fears were entertained for the safety of that place. It was quite sickly at Point Petre, caused from the offensiveness of the ruins of the town.

The Comet, recently seen at this place, was seen at St. Thomas on the 2d of the present month; it was so brilliant as to cause considerable alarm to the inhabitants. A shock of an earthquake was also felt at St. Thomas on the 5th inst., about half past 9 o'clock at night.—No material damage was done.—*Charleston Patriot.*

NOTICE.

Elder Murray Seaman, is instructed by the quorum of the twelve, to come to Nauvoo immediately.

TIMES AND SEASONS.

CITY OF NAUVOO,

WEDNESDAY, APRIL 15, 1843.

MILLERISM.

We do not make the following remarks with any intention of persecuting Mr. Miller, but for the sake of exposing error. We consider that Mr. Miller's folly will soon be made manifest unto all men, and the merited odium and reproach of propagating a false system will shortly be poured with sufficient virulence upon his head, without us interfering with him: but as he professes to be a wise man, and many are excited by his foolish dogmas, there can be no harm in honestly and impartially investigating the principles that he advocates.

The following lecture which he delivers as his, is an old trite notion that has been entertained by many of our ancient divines years ago, soon after, and during the French revolution, and we have often been surprised that men otherwise intelligent, should entertain notions so wild and visionary.

We extract the following from the "Midnight Cry," published in New York, November, 1842.

MR. MILLER'S LECTURE, ON FRIDAY AFTERNOON.

"Mr. Miller's last lecture in this city was on Friday P. M. His text was Rev. xi. 3, *'And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.'*"

He took up his subject under FOUR heads:

I. The OBJECT and CHARACTER of a *witness.*

The OBJECT. It is to tell the truth on the subject on which he testifies. 'The truth, the whole truth, and nothing but the truth.' A witness must testify only to what he *knows.*

HIS CHARACTER for truth and veracity must be good—unimpeachable. It may be a living oral witness personally present—or it may be a written document, which under some circumstances, as the last will and testament of a person, &c., is of equal or greater weight than a living oral witness.

II. *Whose witnesses are they, spoken of in the text?* 'My two witnesses.' Christ is the speaker, and claims the witnesses for his.

III. *What are the witnesses?* Some say the church. But the church is a multitude in her individual capacity—one, in her united character. She does not know the whole truth on each point relative to Christ. Nor do a succession of christian ministers. Beside, Christ declares, John v: 34, 'I receive not testimony from man.'

The Old and New Testament are two. They are claimed by Christ as his witnesses, Matt. xxiv: 14. 'This gospel of the kingdom must be preached in all the world for a witness unto all nations.' The Old Testament, John, v: 37–39. 'The Father himself hath borne witness of me—ye have neither heard his voice at any time, nor seen his shape'—so the witness is not oral. 'Search the scriptures'—'they are they that testify of me.' These two witnesses do testify the truth, the whole truth, and nothing but the truth respecting Christ. They testify all that can be known of him until he comes again."

Without making any remarks on the nature and character of a witness, or dissenting with Mr. Miller, as to whose witnesses those are, that are thus spoken of; we will proceed to his third head, where he makes the inquiry, "*what are these witnesses?* some say the church," &c. Now although these two witnesses will be Christ's witnesses, and will speak the truth when they do appear, we are very far from believing that they are what Mr. Miller represents them to be, for reasons which will hereafter be mentioned; but that there will be two men who will prophesy in Jerusalem three years and a half; and that the things spoken of in relation to their prophesying, power, death, life, translation, &c., will be literally fulfilled without such great research and profound mystery; and that when it takes place, it will be understood by all connected with it. The Reverend Mr. Irving, of London; who stood at the head of a society that now bears his name—who created such excitement in Britain a few years ago, entertained the same notion that Mr. Miller does for several years, concerning the Old and New Testament being the two witnesses, for some time however before his death, he abandoned those opinions, and believed and propogated extensively throughout christendom, the opinions which Mr. Miller partially refers to, in regard to the church; but the difficulty which Mr. Miller combats was obviated by Mr. Irving, for he believed that the *spirit* and the *church*, were the two witnesses. That the society which he founded was the true church; that London was the especial place for these witnesses to prophesy in; but that clothed in power, they were to go forth to all nations for three years and a half, to prophesy, to make a speedy work; that at the end of this time the earthquake was to happen; Jesus was to come; the witnesses be caught up, and many other events take place. They had about sixty preachers going through the streets in London, proclaiming these and other things of a similar nature, but Christ did not come at the expiration of that period, and although it is many years since that event was spoken of, some of them have not yet finished their testimony, and

the church and spirit have not been caught up unto God and to his throne. We do not mention this as any argument against Mr. Miller's theory, but are perfectly willing it should stand upon its own merits. Mr. Irvings' views being wrong, is no reason that Mr. Miller's is; but these were introduced to show that opinions had been formed which would meet those arguments of Mr. Miller's, pertaining to the church being one.

Mr. Miller introduces several quotations to show that it is not man, but the book that will prophesy; John v: 34; 'I receive not testimony from man.' Because Christ says to the unbelieving Jews, I receive not testimony *from man!* are we to say that God does not make use of man to testify of him; of his purposes, and designs, as these prophets will do! How did we get in possession of the Old and New Testament? The scriptures say that 'holy *men* of old spake as they were moved by the Holy Ghost!' The testimony did not come *from man*; it came from God, *through man*, the same as it will do when those prophets prophesy. But again, Matt. xxiv: 14; 'This gospel of the kingdom must be preached as a *witness* unto all nations.' We might here say something in relation to what the gospel is, and what it is not but have not room. We will state, however, that it is a living principle, and not a dead letter. Our Savior told his disciples to go and preach the gospel, he did not tell them to go and preach the Old and New Testament. Who was to preach the gospel? The apostles. What were they? Our Savior says, 'YE are my *witnesses*, as also is the Holy Ghost, which bears witness of me.' Mr. M. says the witnesses were not oral. What sort of witnesses were the apostles? for they were witnesses.

Mr. M. says that the Old and New Testament testify all that can be known of him until he comes again. We think that when God restores to Israel 'their judges as at the first, and their councillors as at the beginning,' that something more will be known of God, and of his purposes. If their judges and councillors are like Moses, and if these two prophets prophesy, we certainly shall know more of God; and God says to Israel, in speaking of the future, 'I will reveal unto them the abundance of peace and truth.'

IV. "*The history of these witnesses.* 1. They prophesy. They foretell all that is known, or ever can be known of Christ. They foretold his first advent, his sufferings and death, together with the time of his death. They foretell his second advent, his glory, and the time of that glory. They prophesy the leading events in the world's history. They prophesy through the whole gospel dispensation; but they prophesy one thousand two hundred and sixty days, or years of that time, 'clothed in sackcloth.'

Sackcloth is the emblem of obscurity. Rev. vi: 12. 'The sun became black as sackcloth of hair'—denoting partial obscuration, but not entire darkness. These witnesses were darkened by the usurpation of Popery. In 533, in his crusade against the Arian heresy, Justinian, the Greek emperor, confered supreme power in the church on the Pope of Rome, and constituted him the first of all bishops—head of all the churches—the true and effective corrector of heretics, &c. In 538, Justinian conquered the Ostrogothic kingdom of Rome, an Arian kingdom, and subjected the whole church to the church of Rome and set up the papal hierarchy. The scriptures were soon suppressed; the Greek and Latin languages ceased to be spoken as living languages, and the people were unable to read them. They prophesied still, but their light did not shine because they were in a language they did not understand. The Catholic church have prohibited the reading of scriptures by the people without the permission of the priests."

We need not to have this thus obscured, we should think that sackcloth meant sackcloth, and not 'partial obscuration.' Job says, 'I have sewed sackcloth upon my skin;' Mr. Miller would have it, 'I have sewed partial obscuration upon my skin;' and in Kings, 27th verse, 'and it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly;' it ought to read according to Mr. Miller's theory, 'he rent his clothes, and put partial obscuration upon his flesh, and fasted, and lay in partial obscuration, and went softly.' Numbers of other instances might be cited to show the folly of such interpretations.

3. "These have power to shut heaven that it rain not in the days of their prophesy.' Rain is the emblem of Grace, or the outpouring of the spirit. During the dark ages of papal rule, there were but few conversions; until the reformation under Luther and his associates when the Bible began again to be translated into the languages of Europe and was read by the people. Then revivals began. The suppression of the scriptures restrained or hindered the work of God."

Power to shut heaven in the days of their prophesy—we have here as strange a distortion as can possibly be conceived of. How was it that Elijah stopped the heavens? spiritually or litterally? We read that it did not rain, that the cattle died, and that the rivers were dried up, and that when he prayed again, the heavens gathered blackness, the rain descended, and the ground was saturated therewith. We suppose that Mr. Miller thinks although God has power to burn the earth instantaneously, that he has not power to give this power to these two prophets as he did to Elijah; or why make such strange contortions to suit his theory? He speaks of the suppression of the scriptures restraining, or hindering the work of God, whereas these witnesses are not to be suppressed un-

til they are killed; but to have power to shut the heavens, that it rain not in the days of their prophesy: men suppress the scriptures, these are not to be suppressed by men.

4. "These have power over waters to turn them to blood; and to smite the earth with all plagues as oft as they will.' All the plagues which have ever come on the earth or ever will, whether on nations or individuals, are in accordance with the principles laid down in the Bible.—They have the power to pronounce these judgements."

What if the plagues are in accordance with the scriptures; do the scriptures pronounce these judgements? Certainly not. Noah pronounced the judgement on the Antideluvians; the angel and Lot, that of Sodom and Gomorrah; our Savior, the destruction of Jerusalem, and Mr. Miller, (not the scriptures) the burning of the world in 1843 or 1844. Did the scriptures ever smite the earth with plagues; or turn the waters to blood? Folly! nonsense! They never did, nor they never will.

5. "If any man will hurt them, fire proceedeth out of their mouth and burneth up their enemies. If any man hurt them he must in this manner be killed.' The word of God pronounces its own sentence on all who injure it, and just what they pronounce will be fulfilled. 'I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' Rev. xxii: 18, 19."

When did fire ever proceed from the scriptures and kill any body? Fire descended from heaven in Elijah's day and killed many men; but we no where read of the scriptures doing it, and we are only surprised at the ignorance of men for teaching such stuff, and the gullibility of men for receiving it. Relative to the above quotation, we think that if any persons are likely to receive the fire or the plagues, Mr. Miller, and his authors will stand a good chance, for we scarcely know an instance of men making so many additions to that book, as the ones here referred to.

6. "When they have finished their testimony, (or as Mr. Faber renders it, when they are about to finish their testimony,) the beast which ascendeth out of the bottomless pit, shall make war on them, and kill them."

"A 'beast,' in the symbolical language of Revelation, signifies a government. "The beast from the bottomless pit," is a government that has no foundation to build upon, but rises up without religion and illegitimately. Such was the Revolutionary government of France, at the close of the last century. It was founded in Atheism and the rejection of religion in every form. That government made war on the Bible, and swore to exterminate it—declared it to be a lie, Jesus Christ an imposter, death an eternal sleep, and, finally, that there is no God.—They closed the churches of France, and executed the clergy. They abolished the Sabbath, and every other institution founded on the Bible. The worship of God in all forms and kinds was discarded and prohibited. It was thus, this government made war on the witnesses and killed them. They gathered Bibles in heaps, and burned them. They tied a copy of the Bible to the tail of an ass, and dragged it through the streets of Lyons, while the populace followed with shouts and acclamations. The abrogation of religion took place September 1793; and in 1797, in the month of March, (after just three and a half years) the law was passed revoking the decrees against religion, and granting toleration to all Christians.

7. "Thus, during the three days and a half, their dead bodies were not permitted to be put in their graves, although they lay dead in the streets of the great Roman city, which is spiritually, or by the Spirit, is called Sodom and Egypt, from its gross licentiousness, and oppression of the people of God—the crying sins of Sodom; "where, also, our Lord was crucified," in the person of his members and disciples.—From thirty thousand to fifty thousand Heugnots were slain in France in one night, on St. Bartholomew's eve, 1572.

"They of the nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

"Although condemned and denounced in France, yet in other nations the Bible still lived in the sight of the people. The boast of the infidels to exterminate the Bible, was brought to nought.

8. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon them which saw them."

"The resurrection of the witnesses and their exultation to heaven, is the revocation of the laws against religious worship and the Bible, 1797, three and a half years from the prohibition in 1793. Great fear fell on the infidel world when they saw the triumph of the Bible, and its spread over the earth. The great voice from heaven saying to them, "come up hither," is the universal demand of the moral world for the Bible. So that since 1798, it has been translated either in whole or in part, into more than 150 different languages, and spread in nearly all nations."

Unfortunately for Mr. Miller's theory, the dead bodies of these prophets were to lay in the streets of Jerusalem; and not in the streets of Lyons, in France; in the streets of that city which *spiritually* (when the Lord means us to spiritualize he tells us of it,) was called Sodom and Egypt, where also our Lord was crucified. The place is here already designated. Where was our Lord crucified? The answer is in Jerusalem. We might again ask, where will these prophets prophecy, be killed, and raised? The answer is in Jerusalem, and not in Lyons, nor in any other place, for it was where our Lord was crucified, that they were to prophecy. But to say that the scriptures were destroyed at that time is too far fetched even for a spiritualizer;

it is preposterous. Were the bibles destroyed in Italy, England, Scotland, Ireland, Germany, Poland, Switzerland, Russia, Norway, Sweden, Denmark, America, Prussia, Austria, Spain, Portugal, Turkey; if not how do we make it out that the bible was destroyed, that the witnesses even according to Mr. Miller' theory, were killed?

Again, did those nations rejoice over this ungodly step of the French in Lyons, and not suffer their dead bodies to be put in their graves. We will here quote the scripture a little more full than Mr. Miller has done, for we presume that with all his ingenuity he could not make this part fit with even his wildest and most flighty calculations. And their bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in their graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Rev. xi: 8, 9, 10, 11.

We again ask from this description, was it in France or in Jerusalem that these prophet were killed? and again state if we can find out where our Lord was crucified, we shall know the place.

Did the *people, and kindreds, and tongues, and nations* see their dead bodies laying in the streets of Lyons, and not suffer them to be buried?—or did the French burn the old and new testiment and the other nations have nothing to do directly or indirectly in the affair? Did they that dwell on the earth rejoice and make merry, and send gifts one to another, when the bibles were burned, and christianity trampled under foot in France? or were the nations tormented with the old and new testaments.—And again, did the spirit of life from God enter into the bibles that were burned in Lyons, or did their ashes remain there? Did the bibles stand upon their feet. (Query, where were their feet?) Did they ascend up to heaven in a cloud? if they did we have not got the old and new testament, for we live on the earth. Again we ask did any of the above things take place in Lyons or in France? No! says every man of common sense. No! echoes the word of God and history. No! re-echoes all those nations above named. No! says France, these things did not take place in me.

9. "The same hour there was a great earthquake, and a tenth part of the city fell."

Earthquake, when used symbolically, signifies a revolution of a kingdom. The *hour* signifies period, the same period. The city the Roman Empire.

Thus Rev. 17: 18. "That great city which reigneth over the kings of the earth," or the Roman Empire. "Tenth part of the city fell," ceased its allegiance to the Roman power, and threw off the yoke of popery, and finally took away the papal dominion in Rome itself.

10. "Were slain of men," or as in margin, *names* of men seven thousand." To slay the names of men, is to abolish their titles and dignities. This was done in the French Revolution, when all names, titles and dignities of the clergy and nobility were abolished, and only the simple title of citizen was allowed to any man. The number seven, signifying the perfect nulling of all titles.

A tenth part of the city fell. Of what city? Mr. Miller has now taken us from France, and planted us in Rome; before he had it that Lyons, in France, was the place where the prophets (the old and new testaments) were killed, buried, and resurrected. Now we are told that Rome is the city; (for mark it was the city that the two witnesses prophesied in, that a tenth part of it fell,) and not content with Rome he drags in the whole of the Roman Empire. Thus according to this, in the Roman Empire the prophets prophesied, were killed, and resurrected. Before we had it that it was infidelity that destroyed those things; now it must be laid at the doors of Catholicism.

We have now waded through this *great* sermon of the *great* Mr. Miller, and turn away from it with disgust, for such a bundle of balderdash, folly and nonsense, we never before witnessed. Some of Mr. Miller's followers have said that the Mormons were the beast spoken of by John; if, indeed, they are, they have not got so many eyes, ears, horns and hoofs, as he has manifested; and if we are to judge of beings by their intelligence, we must think, from the above, that his intellectual powers range far below that of the human species. Besides his standing in society compares so well with the description given by John in Rev. "and all the world wondered after the beast." Mr. Miller has published the following:

Why is it, if our arguments and premises are as vulnerable and fragile as they would seem to affect, that they do not, by the bible, and fair arguments, meet and refute us?

If it had not been for that, and their interference with us, perhaps we might have left them to their folly; for we are not afraid that these notions could in the least obtain among the Latter Day Saints.

We have read with deep interest the account of the journeying and labors of Elder P. P. Pratt, and perhaps we have felt more interes-

ted on account of his being the first elder that ever sounded to us the words of eternal truth. We claim him as our father in the gospel, and when we contemplate his many labors, his perseverence in the cause of truth; the bold unwavering course that he has taken, and the great work that he has accomplished, we feel proud of our parentage. Great indeed are the labors that he has performed, and now that he has returned, (after his many labors and perils) to the land of Zion, and to the bosom of his friends, we bid him God speed, we hope that he may be enabled to enjoy himself in peace among the saints, and that the blessings of Israel's God may rest upon him and his family.

IMMERSION.—The Mormons had another baptismal ceremony at the Railway on Monday evening, when twenty-five new members were added to their fold. This sect is increasing very rapidly in this vicinity, under the zealous activity and enthusiastic preaching of their 'great gun,' Elder Adams.—*Boston Daily Bee.*

HISTORY OF JOSEPH SMITH.

Continued.

During the conference which continued three days, the utmost harmony prevailed, and all things were settled satisfactory to all present, and a desire was manifested by all the saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation.

Revelation to Parley P. Pratt and Ziba Peterson, given October, 1830.

"And now concerning my servant Parley P. Pratt, behold I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jr. into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst: and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them to their understanding; and they shall give heed unto these words and trifle not and I will bless them: Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they come to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumor, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connection with the Church of Christ.

From the Courier de la Martinique, of Feb. 14, 1843.

MORE PARTICULARS OF THE EARTHQUAKE AT GAUDALOPE.

My pen trembles—my thoughts are confounded—I am thunderstruck!—I know not where to commence the recital of this overwhelming calamity. Eighth of February!—O day forever celebrated in the annals of humanity!—Day forever execrated!—Day that will live in the memory of man as one of those that witnessed the accomplishment of one of the most dreadful decrees of Providence!

It was on the 8th of February, at 35 minutes past 10 o'clock in the morning, that a violent and protracted shock of an earthquake was felt at St. Pierre. I cannot tell you the terror that seized on the inhabitants. When recovered from this fear, the thought immediately turned on the fate of Fort Royal. With what anxiety they were expecting the boat that would bring to us the news of the destruction of our capital.

At last, towards three in the afternoon, we were relieved. Fort Royal had been spared. The hand of God had abandoned this spot to all the heavier in other places. The danger over, life had returned its wonted course, except an involuntary terror which reigned every where.—The shock had been so long that they feared to see it renewed, and the sad remembrance of the 11th of January established but too much such fears. The next day, about two in the afternoon, a boat that had arrived almost unperceived, brought a letter, one single letter, from Basseterre, which announced that Point a Petre was no more!

I forbear to describe the awful impression of this terrible information. The catastrophe appeared so appalling, that they doubted it. Yet, the letter was there; every body could read the facts. We entertained the most lively fears for the fate of Point a Petre, when a schooner arrived this evening, confirming the total destruction of that city. Nothing official, however, had arrived as yet, and the captain, in consequence of orders received, gave no details; he knew nothing, had heard nothing. The boat had been sent on a speculation! Can you understand that a man in such a moment, in presence of such an event, could employ the faculties of his mind in the combinations of a commercial operation, whose success is based on the total destruction of a city! This is too awful; no word exists that can qualify such baseness.

Let the report be true or false, we did not wait for its confirmation to prepare the succors. By a spontaneous movement a subscription list is opened at the Exchange, and is in a moment covered with names, and M. Dulieu, mayor of the city, whose conduct deserves the greatest praise, can hardly receive all the donations that crowd on him from all sides. Immediately the place Bertin is crowded by the population; the whole city, old and young, rich and poor, every one brings his mite. A sublime and spontaneous feeling that a unanimous sentiment had brought forth! Generous devotion of a people that forgets its own misfortunes in order only to succor those whose misfortunes are greater still!

Yet it was a most beautiful spectacle to see in this multitude some noble hearts who, in this solemn moment, forgetting their own wretchedness, wished also to contribute to relieve a misery deeper than their own! If we wish to relate here all we have seen of sublime devotion, this article would not suffice. Find anything more touching than the gift of a poor black fellow who brings his 25 cent piece, and begs they should return him two cents to buy him some flour; and of that poor negress who brings two bundles of sugar canes, for she has no money to give; and the old woman who offers two shifts to make lint, she says, for the wounded! Are you not moved in seeing such sights? What, compared with this modest offering, is the splendid gift of that man who brings handfuls of gold, which he does not need? Find in the whole world a population that will furnish the example of such generosity.

It was necessary, however, to provide for the most urgent wants of the unfortunates which the scourge had spread. Provisions are bought and given, boats are offered to carry them. The news had been known at three only, and at five a first convoy of four boats was setting sail for Point a Petre, loaded with provisions of all kinds, linen and medicine. A young doctor, as distinguished for his learning as his philanthrophy, listening only to the voice of his heart, abandons his patients, his family, his friends, and embarks for Point a Petre, where he thinks his aid will be as useful as the provisions. Mr. Boulin, who has already received a baptism of fire, and whose arm bears the mark of a noble wound, goes also again to expose himself to the horrors of a city that breeds pestilence. He fears nothing—he starts instantly. A sublime self abnegation, whose reward is in its own satisfaction.

However, nothing appeared; our eyes continually turned to the Point of the Preacher, were anxious to pierce through the expanse of the horizen. Impatience was at its height. This silence presaged nothing good. The sea showed nothing afar off but the vast mirror of its dazzling azure. All was calm; our hearts alone were agitated with a sinster presentiment.—The whole of Friday passed in a frightful doubt. Nothing had been seen. The offerings still poured in. The same eagerness, the same generosity. Zeal redoubled as uneasiness increased! The government had received no official report. All had been active after the letter received at Basse Terre. At last, on Saturday morning, the telegraph reported the *Mouche*, the colors at half mast. No more doubt. * * * The disaster must have been tremenduous!—The whole population rushed to the Place Bertin. They were numbering the strokes of the canoes that were returning from the vessel.—The people, on disembarking, were surrounded and almost suffocated in relating the details. The catastrophe was awful. The city of Point a Petre was nothing more than a heap of ruins! * and to increase the calamity, the fire, as if jealous to see the work of destruction accomplished without its intervention, was raging among the crumbling houses, the stones that smashed

the wounded. The Point is nothing now but a cemetery, whence exhale groans issuing from under the rubbish. Every thing is overturned —all are destroyed, annihilated.

(*To be continued.*)

Extract from the minutes of a conference held in the city of New York, October 19th, 1842.

The conference was organized by electing elder Moses Martin, chairman, and L. R. Foster, clerk; and after prayer by elder Wandell, reports from the different branches were heard.

The branch in New York was represented by elder Foster. The whole number of persons who have been admitted into this branch, both by baptism and by certificate from other branches, is three hundred and forty-seven.—Many of these have removed, so that the number at present residing in the city is about one hundred and sixty. There are five high priests, nine elders, two priests, and two teachers.—Eighteen have been added since the conference in May last.

The branch at Hempstead, Long Island, represented by elder Samuel J. Raymond, consists of forty-one members, including one elder, one priest, and one teacher, nearly all in good standing.

The branch at Norwalk, Connecticut, represented by elder Wandell, consists of forty-one members, including two elders, and two priests, all in good standing. Nineteen have been added since last conference by baptism, and two by letter. Eight have removed to Nauvoo, two to other places, and one has been expelled.

The branch at Paterson, New Jersey, represented by priest E. R. Young, numbers ten, including one priest, one teacher, and one deacon.

The branch at Lodi Print Works, New Jersey, represented by elder Windley, consists of eight members; one elder, one priest, and one teacher.

The branch at Seatauket, Long Island, represented by elder R. P. Wilson, numbers thirty-one members, including one elder, two priests, one teacher, and one deacon. Eight have been baptized since last conference.

The branch at New Rochelle, New York, represented by elder Wolf, numbers twenty-six, including one high priest, three elders, two priests, one teacher, and one deacon. Five have been baptized since last conference.

The branch at Wacake, New Jersey, represented by elder M'Clain, numbers eighteen, including two elders, and one priest.

The branch at Newark, New Jersey, also represented by elder M'Clain, consists of six members, including one elder and one priest.

The branch at Mead's Basin, New Jersey, represented by elder John Leach, numbers ten, including one priest, two teachers, and one deacon.

Elder E. Ward Pell, stated that he, with others, had been preaching in New Haven, Connecticut, where there were twelve unorganized.

Elder Quartus S. Sparks, stated that in the counties of Warren, Sussex, and Morris, New Jersey, where he has been laboring lately, there were about twenty members unorganized.

Elder Jesse C. Braley stated that he had lately baptized one man at the village of Fordham, and there were two members at West Farms, New York.

Elder Martin, the chairman, said that at Windham, Green county, New York, there were eight or ten members, and one elder. He had preached there some time last summer, and on his return to this city had been sent to Hudson, by elder Richards, one of the Twelve.

Priest George Clare, stated that in Hudson, there were eight members, including two priests, all in good standing.

A letter from Jacob Boice, of Utica, stated the number there, to be thirty-one, including two priests, two teachers and one deacon.

Almost all the members in the above branches were said to be in good standing, and the work advancing in each place.

Elder Martin preferred the following charges against Elder Stephen W. Crandall, of Hudson, viz: "with slandering elders of the church in good standing, and with finding fault with the heads of the church, and with offering to give up his license." Whereupon, after discussion, it was, with one or two dissenting votes,

Resolved, That the hand of christian fellowship be withdrawn from Elder Stephen W. Crandall, until he makes satisfaction, and that the clerk be directed to furnish him with a copy of the minutes in relation to this matter.

In the evening, Elder Charles Thomson of Batavia, delivered a discourse from the 21st verse of the prophecy of Obadiah, "And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."

Much instruction was given, and the conference continued in session until a late hour.—The conference assembled at an early hour next morning, and after the discussion of various matters the following resolutions were passed:

Resolved, That all the elders in this region of country, who are not within the jurisdiction of the Philadelphia, Boston, or Utica conferences,

and that their names be enrolled, and they be instructed to make report of their doings to this, the New York conference.

Resolved, That in the judgment of this conference, the publication of a paper called the 'Mormon Expositer,' published at Baltimore, by elder Samuel C. Brown, is detrimental to the cause of the church of Christ, and that the clerk be instructed to transmit to the quorum of the Twelve, at Nauvoo, stating our disapprobation with the reason, and a file of the paper.

Resolved, That the clerk of this conference be authorized to call a special conference at any time previous to the next regular session, upon the requisition of six elders in good standing.

Resolved, That any elder belonging to this conference, intending to remove beyond the jurisdiction of this conference, shall give notice of his intention to the clerk.

Resolved, That a petition be sent to the quorum of the Twelve, requesting them to send elder Martin to labor in this region as soon after his return to Nauvoo as may be convenient.

Resolved, That our next conference be held in this city on the third Tuesday of May next, at 10 o'clock, A. M.

The following persons signified their readiness to go out into the world to preach the gospel, viz: Elder John Leach, J. C. Braley, C. W. Wandell, Quartus S. Sparks, Edward M'Clain, and E. Ward Pell. Priests Albert Merrill and Francis Hewitt.

Ebenezar R. Young was ordained an elder to preside over the church at Patterson, he being recommended by the church, and Joseph Bouton of Norwalk, Connecticut, was ordained a priest.

The names of the members of the conference are as follows:

High Priests—L. R. Foster, Addison Everett, John M. Bernhisel, Richard Bindge and William Acker.

Quorum of Seventy—Moses Martin and Charles Thompson.

Elders—James Canney, Joseph Beebee, Edward M'Clain, J. C. Braley, A. E. Wright, John Leach, C. W. Wandell, Quartus S. Sparks, E. Ward Pell, John Wolf, Robert Windley, R. P. Wilson, Samuel J. Raymond, Stephen F. Qua, George F. Leech, and J. B. Weydell.

Priests—Albert Merrill, Francis Hewett. E. R. Young, James Wheat, Robert Moncur, Geo. Glass, Geo. Clare, and W. Ross.

Teachers—S. H. Wadsworth, George Norvell, and Michael Bostwick.

Deacon—Alexander S. Roeland—all the foregoing were present.

The following are considered as being within the jurisdiction of this conference, but were not present, viz: Curtis E. Bolton, John Kip, Charles Polin, Richard Polin, John W. Latson, N. T. James, Peter Snyder, J. G. Divine, Edward Dougherty, Selah Lane, George Dexter, Berchart Smith, Aaron Blake, E. R. Swackhamer, John M. Baker, Jacob W. Jenks, Enoch P. Rollins, George J. Adams, David Rogers, Carl W. Bredou, Alexander Clough, Elijah Fuller, Francis Benedict, Joshua Benedict, Stephen W. Crandall.

The utmost unanimity of feeling pervaded the conference the whole time, and much instruction was gained upon many points from the remarks made by the chairman and others; and a strong desire was manifested by all the members, to do what they could to help forward the cause in which they are engaged.

It was clearly evident that there was a growing desire in all parts of the country, where elders had been, to hear the everlasting gospel, as proclaimed by the Latter Day Saints, and that doors would be opened in many places where it has heretofore been difficult to obtain a hearing, and on the whole, there was much to encourage elders to persevere.

After passing a vote of thanks to the chairman, and to brother and sister M'Clain, for the use of the room, the conference adjourned, to meet again according to the resolution; on the third Tuesday of May next, at 10 o'clock, A.M.

MOSES MARTIN, Chr'mn.

L. R. Foster, Cl'k.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, held at Augusta, Iowa Territory, April 1st and 2d, A. D. 1843.

Continued.

Conference met agreeable to adjournment.

Prayer by the president; elder John Killien then addressed the meeting, showing the importance of teaching the late revelations, in preference to the old, they being given directly to us. He was followed by the president, who gave some instructions to the elders, relative to their duty in teaching the late revelations, showing clearly, that the old scriptures only served as a testimony to prove the new; and by so doing, they might expect to enjoy more of the spirit of God. The congregation being large, the president informed them that at 2 o'clock, there would be a discourse delivered, showing them clearly, the ancient manner instituted in the church to save the children of men, and as God never changes, it is the same now as it was anciently.

Adjourned till 2 o'clock, P. M.

Met pursuant to adjournment. Prayer by elder F. B. Jacaway, who delivered a discourse